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JUN 16 1966

the ANSGAR LUTHERAN



News and Notes

A VITAL AND CRUCIAL MATTER

We are still according to word just received from our synodical treasurer today (March 24) around \$93,000.00 short in reaching our synodical budget. When you read this in our church papers **there will not even be a month remaining in our fiscal year.**

We are urgently calling upon you to rally to this vital cause. We dare not before God in a time like this when we have peak employment, peak wages, and according to congregational reports read in our church papers peak congregational incomes, resort to retrenchment of His Kingdom program among us. Our times simply do not ask for it.

It cannot be said for us as a synod that the contributions requested for our synodical missions and institutions through the years have proportionally outrun the local current programs of our congregations. In fact a study of the statistics thru the last ten years reveals that the local congregational outlay for its current work has increased faster proportionally than has outlays to the current work of the synod. That study does not include local congregational building programs nor does it include special synodical drives. We are therefore all the more urgent in appealing to you not to let us down in our appeal for the great work of God among us, the most vital and important work for time and eternity.

In these times we freely spend to provide ourselves with some of the many wonderful things which modern invention has produced, let us also freely spend for some of those greater and more crucial things of life, Christian education as embodied in our College and Seminary, our forward-going home mission program, pensions for God's servants, and our other vital Kingdom interests.

Friends, we are asking you in Jesus' Name and for the sake of His great work of salvation to do your best that our regularly adopted and constituted work as a synod may carry on as by convention action decided. God will richly bless all givers as they strive and serve in His gracious Name. We are counting on you to do again what you have so satisfyingly done in the past.

Your fellow-laborer
Hans C. Jersild

Blair, Nebraska —Mrs. Albert J. Schjodt, age 56, passed away March 10th at the Blair Hospital following surgery for a brain tumor in January at an Omaha hospital. Mrs. Schjodt will be remembered by many as the former Marie Hansen, daughter of the late Mr. and Mrs. Otto Hansen. Mr. Hansen was Synodical Treasurer for many years.

She is survived by her invalid husband who has been residing at the Good Shepherd Home in Blair since her illness; and by 4 daughters, (Veuola) Mrs. Clifford K. Hansen, Blair; (Eulella) Mrs. H. T. Petersen, Fremont; (Rose Marie) Mrs. John DeLa Castro, Omaha; Carl Lynne, age 13, who was at home with her parents; and 1 son, Harald, of Blair. Also surviving are 7 grandchildren; and

one brother, Henry A. Hansen of Rock Island, Illinois; and one sister, (Christina) Mrs. George Neve of Ringsted, Iowa.

Funeral services were held at the First Lutheran Church in Blair with Rev. H. C. Jorgensen of Blair officiating and Rev. Archie Madsen of Fremont assisting.

Pastor Edward A. Hansen has accepted the call to Main Street Lutheran Church, Hutchinson, Minnesota, succeeding the Rev. N. B. Hansen as pastor there.

For the past nine years, Pastor Hansen has been serving on the faculty of The Lutheran Bible Institute. He was one of those who helped to establish the school in the East, where he has served since October, 1948. This school

is now located in Teaneck, New Jersey, one of the suburbs of metropolitan New York City. During the two school terms, Pastor Hansen has been dean of the Eastern LBI.

He plans to move to Hutchinson after the close of the current year, taking up his new duties in the middle of July.

Pastor and Mrs. C. C. Kloth of Lyons, N. Y., will celebrate their wedding anniversary on April 2. They are sure their many friends will remember them.

Cushing and North Luck, Wisconsin. Otto Nielsen have moved their new home in Sioux Falls, South Dakota.

A farewell party was given for them on Thursday evening, March 8, at the Cushing church parlors. About 50 members and friends of the two congregations, Cushing and North Luck, which Rev. Nielsen served, gathered to show their appreciation for his labor among them. A fine program was presented. Rev. Tange of Luck conducted opening devotions and spoke a few words; Rev. Tenner Thomsen, the ELC pastor of Grantsburg, Wis., Rev. Harold Petersen of Westfield, Minn., also spoke. Musical numbers and readings were given by various organizations of the two churches. Each president spoke a few words commending the Nielsens for their work of bringing God's Word to the people and for the fellowship we have had with them. A gift of money and gifts were presented to them.

Rev. Nielsen responded with thanks and regrets that Mrs. Nielsen could not be with us that evening as she was released from the hospital that day and could not attend social functions.

On March 11 the Nielsens left their community and many saddened here but we are thankful to God that through His grace we were served by this faithful servant for four and half years.

Pastor Fred V. Jensen of Salina, Kan., was happily surprised recently when his two congregations came to help him celebrate his birthday. During the celebration they brought him a gift of \$700.00 toward a new car.

(Continued on page 6)

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Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and a year if the congregation has The Ansgar Lutheran in every home—**Church Paper in Every Home Plan.** Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House at the Post Office at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

START TO LIVE CHRISTIANITY AND ACT LIKE CHRISTIANS

Graham came back from a tour of the Far East and spoke very optimistically about the spiritual awakening in the United States. But he said he was more convinced than ever that we must start living Christianity and act like Christians."

I think this was well said. No one can deny that there is much spiritual activity in our country. People are responding to the call of all churches. They join them, they build new ones and outwardly everything seems wonderful. But we believe there is a great danger that we may be satisfied with quantity and forget quality. The pressure under which people live may make them leave the church, and they may think that a slight connection with the church is all that matters.

It was not so with those who experienced the first resurrection. The fact that the crucified Christ was risen and that their lives so completely, that they were never the same after that.

We read that they met in the evenings to discuss the scriptures and on the first of Easter morning. We read that after Pentecost they went out witnessing even though their lives were in jeopardy.

Where do we have love, zeal and conviction like that?

The reason for the diluted faith is lack of Biblical knowledge. We cannot expect strong faith to grow out of Sunday morning Christians. By that we mean that if you only go to church once a week and hear a 20 minute sermon, they cannot grow strong in faith unless that Sunday morning service is undergirded by Bible reading and joint study in the smaller groups.

You cannot act like a Christian unless you know how a Christian should act. And you will never really get to know unless you read the Bible till it speaks to you.

It is interesting to read about the spiritual life during the centuries. The church was there with its organized programs of worship. It had the Word and the Sacraments. It was there today and it must be here.

But the message of the church must be lived. "Go and tell," said the angel to the disciples. That is where the more individual study and group study comes in. The message is so complex that we need this deeper searching of the Scriptures. Therefore we read of so many different groups and movements during the past 19 centuries. These groups or movements emphasized two things: Each individual should know the Scriptures and should live that knowledge out in daily life. Nearly every century had its advocates of the deeper and true message. We find them today too. But often we must go to the sects to find them. You will have noticed how the members of the sects quote Scripture.

This is where we often fail to measure up. Our people do not tell very much about their faith, because we have not indoctrinated them, nor have they permitted themselves to be disciplined by the Word.

DANA COLLEGE AND TRINITY SEMINARY

In our editorial about the Joint Union Committee and Dana College and Trinity Seminary March 26, we believed that there is one point which should be a little clearer. We refer to the two last paragraphs on page 3. We included both the college and the seminary in our

statement and thus we might have made it appear that the Joint Union Committee members of the A.L.C. and E.L.C. were much in favor of a seminary on the West Coast. Let us restate this: They were much in favor of a college and suggested that Dana might be moved to the West Coast. In the course of this discussion they also suggested that Trinity might possibly be attached to the college on the West Coast.

We believe this is the better and clearer statement of the Joint Union Committee's reaction at the Chicago meeting.

A NEW PERSPECTIVE FOR URBAN MISSIONS NEEDED

The following article from the American Lutheran has a clear message to the churches of today, also to our synod:

When we attend our Church conventions we hear glowing reports on our expansion in home missions. In our Church papers we see pictures of new houses of worship erected in our suburbs. We rejoice over these advances. Our Church must keep pace with the shifts in population wherever they lead us. We rightfully commend the energetic pastors who make these subsidized stations self-supporting in a short span of time, although we realize that sometimes the spectacular and stable growth of such a new congregation is due primarily to a reshuffling of people who are already Lutheran or at least Christian.

Only rarely, however, do we hear of our mission boards resolving to establish Lutheran beachheads among the numerous "foreign" elements in our large cities. So far it does not seem to have dawned on too many of our responsible leaders that assistance in manpower and money will have to be granted to our "older" Churches if they are to preserve and make a successful transition to accommodate the unchurched newcomers of various skin complexions that are gradually surrounding them. Not only will valuable property be lost unless courageous action is taken, but glorious opportunities to convert whole waves of population will be forfeited. Here is mission work "in the rough" that may involve us in some of the hardships which the Apostle Paul experienced. Here we will need men of insight who can evolve new techniques of approach and who can travel unexplored paths. But this is where the teeming masses of humanity reside. Up until now, with a few notable exceptions, we have neglected or ignored them. They are pressing in upon some of our historical and fashionable churches. Will we flee or will we stand our ground and put the saving power of the Gospel to the test?

We need a new perspective when we contemplate mission work under these conditions. Our missionaries will have to take the pains to learn the culture and the folkways of the people with whom they are dealing. We will have to set up a different time schedule. It may take longer to introduce Lutheranism to Puerto Ricans or Italians or Greeks—to penetrate their community life and find channels of communication. But it is high time that we cease granting the Roman Church a monopoly on these people by default. It may take ten or twenty years to make impressive strides among the more exclusive groups, but why not get started? We support Mohammedan missions in India without hearing of immediate mass conversions, and far be it from us to suggest that we abandon the field. But why not meet the mission challenge at our door and reap the field which is white unto the harvest?

We are aware of the fact that the financial return will not be so great in the inner city, but the number of people who can be reached and blessed by our Christian ministry is almost beyond calculation. In some cases though, we venture to predict, our dying city churches which adopt an all-inclusive mission expansion program, will also find their treasuries staying out of the red. The Romanists and the Pentecostals are prospering in some of these areas. Why can't we?

DEATH

Can You Take It?

By James A. Pike

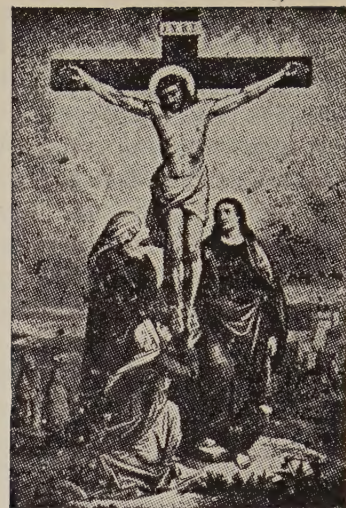
A couple of years ago the Bishop of Atlanta was preaching a mission in a parish in his diocese, and on the closing night he was talking of the life everlasting and the communion of saints. After affirming his faith in the reality of the life to come, and in the communion of saints his expression changed markedly. His wife noticed it instantly. He searched for her eyes in the congregation, and, finding them, said firmly: "Death is like going through an open door. We shed one garment and put on another. It is not hard to die..." He then ended his sermon; he was taken to the hospital and died.

Since a man must die, that was a wonderful way to do it.

It is interesting in one's pastoral ministry to notice the way that relatives and close intimates can sense whether a dying person can take it. How often a clergyman is confronted, in his attempts to minister to the dying, with statements such as this: "Oh, I don't think you'd better go in, because if you did he might think he is dying. We don't want him to know; we have protected him from that." And then, in other cases, the relatives are eager to bring you in and you find that the dying man is confidently facing the reality of the situation; indeed is eagerly waiting for the sound of the trumpets on the other side. The different attitudes of those closest to a dying man is in itself a judgment.

That great difference in how a man can die is a sign of the quality of the life that has been lived. I think we well might address ourselves to that question: How will I take it? Will I want to know? The quality of a man's life is disclosed by the way he can die.

"It's not hard to die," said the bishop as he stood in the pulpit after his heart attack. "It's not hard." What is the secret of that courage? Death is obviously not easy for most people to manage to think about. People in the best of health shudder at the thought. Any joke or passing reference which mentions a coffin, or a funeral director, or undertaker always evokes a laugh. It doesn't have to be very clever, it doesn't have to be very funny, people always laugh at the word coffin. Why? Because laughter is one way that we bridge an incongruity, a way we cover up our uneasiness. Death is something for which most of us are not ready. It's something that just doesn't fit into our scheme of things. It's something that we cannot easily digest. And hence we avoid it, either by laughter, or by a studied effort to push the reality of it out of our minds—and out of our culture; by the use of soft phrases: "she passed on" or "passed away." This is so that we may not face the reality of it. But death is real. A man may "pass



on," but first he dies, and he is dead! The Christian faith is realistic. It affirms a definite schedule: death after death, the judgment; after judgment, heaven or hell.

How can one be ready? How can one be eager to have his eyes opened to reality, his heart aflame with expectation when his time comes? The whole meaning of Christian faith supplies our answer. Christianity offers us no escape from death, no way of hiding from it. The secret is this: The Christian Church, the Christian faith invites you to die now. And if you die now you'll not have to die again, in any real sense, in any ultimate disastrous sense.

Baptism presents a picture of the process, whether the Church's tradition is sprinkling or immersion. For baptism by sprinkling, the font is usually eight-sided. For those who went into Noah's ark, saved by water, through the waters of destruction, to a safe shore. Immersion makes it clear that in baptism we are buried. We go down under the water as we are buried with Christ, and we rise out of the water as a new man, a new creature. Baptism asserts in principle what can increasingly happen in practice. You can die to sin and self; you can rise to the new life. This is what you can do now, if you have not already. This you can continue to do, as over and over again you detach yourselves from the idols and from your sins and lay hold of eternal life, through the grace and justification which is the gift of God.

If you so live that you have always just passed through death anew—death to sin, death of self—and have already on eternal life, which is a here and now possibility, not simply a future expectation, then you have already all that God can give you. You have all that heaven really is and you will never die. You will not face destruction, never face the end. You have faced death. Then you can see death as passing into another room. Then you can see death as changing a garment; from a room in which we see through a glass darkly to one in which we shall see him face to face in the glorious life.

(Continued on page 9)

Church News from here and there

Group Urges LFC's To Negotiations

drawal of the Lutheran Free from union negotiations with other church bodies was deplored by the Joint Union Committee of other groups at its two-day meeting in Chicago.

formal resolution, the committee registered a "strong desire" for the member LFC's return to the negotiations toward the establishment of "The American Lutheran Union."

A resolution was proposed by Dr. F. Schuh, president of the American Lutheran Church, and was seconded by Dr. Frederik A. Schiotz, president of the Evangelical Lutheran Church. Third member of the group was the United Evangelical Lutheran Church.

T. O. Burntvedt, president of the Free Church, reported to the committee on the results of a referendum conducted among the congregations of the church. Although two-thirds of the congregations voted favorably, the referendum fell 35 votes short of attaining the three-fourths majority needed for the LFC's continued participation in the union deliberations. Its Committee on Relations with Other Lutheran Churches then withdrew from the negotiations.

Burntvedt said it was with mingled feelings that I stand before you this afternoon—I am happy to see our brethren of the ELC, ALC and UELC, but I miss the brethren of my LFC who have been seated at this table with you."

I am disappointed that we did not achieve the required three-fourths majority so that we might continue negotiations," he said. "But on the other hand, I am very much encouraged by the results. It's a long way we have traveled since 1951, when we came to the negotiations and were on the verge of giving up. We decided that we did not favor organic union with anyone."

Burntvedt voiced appreciation for the Joint Union Committee's past fraternal fellowship, saying that "we are deeply grateful for your attitude, your generosity and your sympathetic understanding."

He made it clear that any further developments in the LFC in the area of Lutheran union will be dependent

on action of its Annual Conference, to be held at Fargo, N. D., June 13-17.

It was announced that the next meeting of the Joint Union Committee, to be elected by the respective church bodies at their conventions this year, will be held in Minneapolis, Oct. 25-26.

First Lutheran Church In Newfoundland To Be Organized

New York—A former displaced person has been called by the United Lutheran Church in America to organize the first formally established Lutheran congregation in Newfoundland, it was announced at ULCA headquarters here.

The Rev. Osvalds R. Gulbis of Chicago, who came to the United States in 1949 as a displaced Latvian, will go to Newfoundland immediately to start work among some 2,000 Latvian and ethnic German settlers in and near St. John's, the announcement stated.

Mr. Gulbis expects to have a Lutheran congregation organized within a year, and the congregation will become part of the Nova Scotia Synod, one of the 32 ULCA synods in the United States and Canada, said Dr. Karl S. Henry, secretary of research and survey for the board of American Missions.

The newly called mission pastor is believed to be the first minister of any American Lutheran church body to be called for such service in Newfoundland, according to information available here.

When a Lutheran Church is organized in Newfoundland, it will mean that only one province in Canada has no Lutheran Church, Prince Edward Island has no Lutheran Church. Attempts to organize a church there were made by our synod about 1930, but they failed. The United Lutheran has a number of churches in Nova Scotia. The U.E.L.C. has a parish at Salmonhurst, N.B. Danish church abroad also has a church at St. John, N.B. Lutheranism never grew strong in the Northeastern part of the United States nor in the Northeastern part in Canada.

Lutherans Credited For General Increase Of Church Attendance

St. Louis, Mo.—The National Opinion Council listed a Lutheran author among the five men who had "decided bearing" on the increase of nearly

three million persons in church attendance throughout the United States last year, according to a report by the Concordia Publishing House here.

Named among the five was the Rev. Herman W. Gockel, religious director of the popular television series "This is the Life," and author of "The Cross and the Common Man," recently published by Concordia, the report said.

The others named by the National Public Opinion Council were Dr. Norman Vincent Peale, Evangelist Billy Graham, Bishop Fulton J. Sheen, and the Rev. James Keller of New York, it added.

White Councils Don't Stop At The Color Line

From Birmingham on March 7 came an Associated Press dispatch which threw a flood of light on the tragedy toward which the segregationist white citizens' councils are carrying a lot of well meaning people in the south. A development in these passion-inflaming groups in the northern part of Alabama proves again that race prejudice, once it is given its head, can take whole communities galloping off into the worst forms of human cussedness. It also proves that what The Christian Century has been trying to warn from the start—that these white citizens' councils are out to reproduce in this country the worst abominations of Hitler's nazi brand of fascism—is a real and not an imaginary threat. Some of our southern readers, who are following the Hitlerian injunction to think with their blood, have taken angry exception to these warnings. This A. P. dispatch from Birmingham, however, reveals how justified they have been. According to the **Birmingham News**, the white councils in Alabama are splitting over the issue whether their activities are to be confined to keeping Negro youngsters out of public schools or are to expand into a parallel campaign directed against Jews. In the central part of Alabama, the white councils take in anybody (white, that is) who is against the Negroes. That, says State Senator Sam Engelhardt, leader of the councils in that part of the state, includes Roman Catholics and Jews. "We can't fight everybody," is Mr. Engelhardt's revealing explanation. But in the northern part of Alabama the councils, led by a former radio announcer, Asa E. Carter, who claims 75,000 members, restrict membership to those holding

"belief in the divinity of Jesus Christ." The reason why the north Alabama councils have gone off on this anti-Semitic line is easy to comprehend. The white councils are everywhere a wide-open invitation to the cheapest demagogues in the south to cash in, for purposes of amassing personal power, on the worst passions of a community. That happened in the sorry days of the K.K.K., and it is bound to

happen again with this "respectable" version of Kluxism. The news from Birmingham shows that it already is happening. The end, which should be clear to anyone who hasn't a color filter over his eyes, will be fascism. It may be started by "the best people in the community," but in the end it will be run by men of the same stripe as those from whom Hitler recruited his bullies.—Christian Century.

THE LIVING WORD

When "suffer" means "let"

By Luther A. Weigle

The word "suffer" is used by the King James Version of the Bible in two quite distinct senses. It is used, of course, to translate the Hebrew and Greek verbs which mean to endure hardship, pain, affliction, insult, penalty, and the like—there are 69 cases of its use in this, which is the primary sense of the word. But it is also used 60 times to translate Hebrew and Greek verbs which mean to let, allow, or permit.

The Revised Standard Version eliminates the use of the word "suffer" in the sense of let or permit, and retains it only when it is used in the sense of undergo or endure. It thus removes an ambiguity for which there is no warrant in the original languages.

A little girl asked her mother, "Why does Jesus want little children to suffer?" The mother replied, "He doesn't. What makes you think so?" The child said, "That is what they taught us in Sunday school today."

In the year 1952 two magazines of wide national circulation carried poignant accounts of the sufferings of children in Korea, with the headline "Suffer, little children."

In the order for the baptism of in-

fants contained in the Manual published in 1936 by one of our Protestant denominations the text of Matthew 19:14 is printed as follows:

And Jesus said, Suffer little children, And forbid them not to come unto me;

For of such is the kingdom of heaven.

By printing this verse in three lines as though it were poetry, and by omitting the comma which the King James Version has after "forbid them not," the expression "Suffer little children" is made to stand by itself as though it were an injunction to endure or tolerate little children. But the meaning in the Greek is unmistakably, "Let the children come to me, and do not hinder them." It is to the credit of the Book of Worship for the use of the Methodist Church that it adopted an unambiguous rendering of the verse even before the publication of the Revised Standard Version of the New Testament. The word "suffer" is rejected by all modern translations of this verse which I have consulted—Twentieth Century, Weymouth, Moffatt, Ballantine, Goodspeed, Williams, Verkuy, Confraternity, Torrey, Phillips, Rieu.

Mr. Knudsen was born in Denmark June 13, 1876. He and his wife came to America in the year of 1897.

They had been married 59 years Feb. 9, 1956. There are 9 children, 31 grandchildren and 30 great-grandchildren. God gave them a rich life together and therefore the loss is great for Mrs. Knudsen and children who mourn his passing deeply.

Pastor A. P. Andersen of Del Rio, Calif., has passed away. He was born at Royal, Iowa, March 23. An obituary will soon appear.

St. Thomas Lutheran Church, Grand Rapids, Michigan. We are looking forward to the celebration of the 75th anniversary of the St. Thomas Lutheran Church during April 29, 30—and 1st. With sincere gratitude to God for the many blessings that have been bestowed upon us these many years.

Dr. H. Jersild and several of our former pastors, are expected to be here for the celebration and during these days our beautiful new parsonage will be dedicated. To Pastor Mrs. LeVine we owe much thanks and appreciation for their efforts in making this project completed.

There are only a few charter members left. Mr. Peter Rasmussen, 93 years old, his wife 93, Mrs. Fred Johnson, 90, Mr. Carl Hansen 90, Mrs. Hansen 83, are the older members.

What an endless number of precious stones on life's journey such figures bring to the minds of the younger generation! With God's blessing help we are looking into the future with more determination.

Jens M. Lundsberg, age 87, died at his home March 11. He had been in poor health for five weeks. Mr. Lundsberg was born in Denmark Jan. 26, 1866, and had resided in Chicago, Raunsgaard, Wis., and Edmore, coming to Trinity 19 years ago. He was a member of St. Thomas Lutheran Church. He was married to Anna J. Ferslev, on Dec. 19, 1919, who survives. Other survivors are two brothers, Christian of Lake, Ill., and Peter of Chicago, a sister, Mrs. Thora Hesthaven also of Chicago, and a sister and a brother in Denmark. Funeral services were held Tuesday, March 13, at the St. Thomas Lutheran Church, with Rev. Eugene LeVine officiating.

Another member, Walter Nielsen, aged 60, died Feb. 16 following a heart attack. Surviving are his wife Gladys, one daughter, Mrs. Jack Strauss, Antonio, Texas, and a brother, Wilfrid Nielsen, of Sand Lake.

Funeral services were held February 20, at St. Thomas Lutheran Church.

(Continued on page 15)

NEWS AND NOTES

(Continued from page 2)

Sleepy Eye, Minn. Mr. Hans Knudsen, a faithful member of Trinity Lutheran church of Sleepy Eye, Minn. for 20 years, was called from this life on Feb. 27 after a lingering illness at the University Hospital at Minneapolis. He had not been very well the last few years.

Funeral services were held at Trinity Lutheran Church and at Bethany Lutheran Church, Morgan, March 2. With Rev. A. V. Neve of Sleepy Eye and Rev. Ernest Grill of Morgan officiating.

He and his wife were charter mem-

bers of Bethany Church. They helped get the congregation started and the church built. They were faithful workers. They moved to Sleepy Eye, Minn. in 1935 to make their future home and became members of Trinity Lutheran Church.

Mr. Knudsen was a quiet consecrated Christian who had walked among us as a witness for his Lord and Savior and he had won many friends.

He served on the church board as treasurer for many years at Trinity Church and proved willingness to serve in the work of his Lord wherever he could be used as long as his health permitted him.

MY GOD! WHO KISSED ME?

By Eva Booth



One morning I stood outside the large iron gates of a police court and temporary prison. There were people waiting there, some out of curiosity and some because they had a relative inside. I waited expectantly for the opening of the gate. I heard the shuffling of feet. They came close; then I heard sounds that were louder and more shrill. It was the voice of a woman.

The gates opened wider, and I witnessed a sight that, if eternity can wash away from my mind, time will never forget. It was a woman. Two policemen walked in front of her, one on each side. One stalwart man firmly held her right arm and another the left. Her hair was uncombed and matted and disheveled. Her right temple was black with bruises; clots of dry blood stood upon her left temple. Her clothes were torn and bloodstained. She tried to wrench her arms from the grasp of the police. The very atmosphere of the morning was laden with her cries and her oaths. She tossed her head wildly as the policemen dragged her down the passageway.

What could I do? One more moment and the golden opportunity to be of help would be gone. Could I offer prayer? No, there was not time. Could I sing? It would have been absurd. Could I give her money? She would not take it. Could I quote a verse of Scripture? She would not heed it. Whether it was an angel's suggestion or not I never stopped to think, but the impulse of a burning desire which filled my heart as she passed led me to step forward and kiss her on the cheek.

Whether the police were taken off guard by my extraordinary action and had relaxed their grasp I do not know, but with one wrench she freed her arms, and, holding her hands, as the wind spread her matted and disheveled hair, she looked towards the grey skies and said, "My God!" She looked around wildly for a mo-

ment and then said, "My God, who kissed me? My God, who kissed me? Nobody has kissed me since my mother died."

Lifting her tattered apron, she buried her face in her hands and like a lamb she was led to a vehicle which took her to prison.

Later I went to the prison in the hope of seeing her, and at the door stood the warden. When I approached the warden she said, "We think her mind has gone. She does nothing but pace up and down her cell, asking me every time I go in if I know who kissed her."

"Would you let me go in and speak to her?" I asked. "I am her only and best friend. Would you let me go right inside her cell?" "Yes, of course." She opened the door and I slipped in. Her face was clean, her eyes were large and beautiful, and she said, "Do you know who kissed me?" And then she told me her story:

"When I was a little girl, seven years old, my widowed mother died. She died very poor although she was of gentle birth. She died in a back basement in the dark. When she was dying she called me to her, took my little face in her hands and kissed it, and she said to me, 'My poor little girl. My defenceless little girl. O God, have pity on my little girl, and when I am gone protect her and take care of her!' From that day to this, nobody has ever put a kiss upon my face until recently." Then again she asked me, "Do you know who kissed me?"

I said, "It was I who kissed you." Then I told her of Him whose love was so much more tender than mine could ever be, and how He went to the cross and bore our sins upon Himself and was wounded for our transgressions, that He might put the kiss of pardon upon our brow.

In him she found light, and joy and comfort, and salvation, healing and love. Before she was released from prison the wardens testified not only to the change in her life, but to its beauty. She was made, through Christ, the means of salvation to numbers of others who were down as low as she had been, and who were bound with as heavy fetters as those with which she herself had been bound.

—Condensed from "Alliance Weekly"

Prepare To Live

By H. H. Smith, Sr.

Just before leaving this world, Jesus told His followers that He was going away to prepare a place for them. The Revised Standard Version of the Bible reads: "Let not your hearts be troubled; believe in God, believe also in me. In my Father's house there are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also." (John 14:1-3. R.S.V.).

The unrepentant person is not prepared to die,—neither is he prepared to live—to live here or hereafter. We must be prepared to live here, before we can expect to live happily hereafter. Heaven has been prepared for those who are prepared for it. No doubt there are a great many who seem to think that, if only they could get to heaven, where there is supreme joy and happiness, they would be happy, regardless of the way they may have lived here on earth. Jesus never taught anyone to believe that. All through His life He made it plain that happiness in the life beyond the grave is conditioned upon the way we live here.

Immortality Entails Responsibility

The responsibility that immortality lays upon the individual is well summed up by Dr. Charles L. Slattery, who is quoted as follows: Immortality throws upon the individual at least four commanding responsibilities:

"the responsibility to be master of himself in all temptations; the responsibility to be courageous in all the places of experience; the responsibility to detach himself from the mere things of life; and the responsibility to buckle to himself a task so great that only eternity is long enough to complete it. If he fulfills these responsibilities he has already passed from death into endless life. He already stands firmly in the high beautiful country of immortality."

How can we prepare ourselves for the life which has been prepared for us? Alone, we would be utterly helpless to prepare for the glorious life beyond, but, as followers of Christ, we are not alone. When we fully commit our lives to God, to do His will at all costs, we receive the indwelling presence of the Holy Spirit, producing in us "the fruit of the Spirit": "Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 6:22-23 R.S.V.). On earth or in heaven, are there any higher qualities of Christian character than those just mentioned? The important question for us now is: Is my life fully committed to God, and are these traits of Christian character being reproduced in me day by day? Perhaps our best response would be in the words of the apostle, Paul: "Not that I have already attained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me so." (Phil. 3:12. R.S.V.).

EASTER BLINDNESS

Easter and a garden setting, speaking of eternal life,
Yet His followers had forgotten His great words, for
fear was rife,
And their eyes by grief were holden that they could not
see His form—
Could not understand the message of that glorious
Easter morn.

"Him they saw not!" Tragic utterance!

'Tis the reason that mankind looks in vain for the
Deliverer whom they cannot seem to find.
Prophecy has lost its promise; joy has gone into eclipse
In the hearts that cannot see Him, hear love's words
from those blest lips.

"Him they saw not!" Easter blindness still is rampant in
the earth

And the glorious Easter message of death vanquished—
a new birth

Is unheeded by the people stumbling blindly on their
way;

How they need Him—yet, in blindness, from Him they
have turned away.

—Ethel Alder

EASTER VICTORY

O lovely morn, O far more lovely Lord
Who on this day didst rise triumphantly
O'er sin and death and hell's infernal horde,
We lift our hearts in hymns of praise to Thee:
So open Thou our eyes that we now seeing
All heaven restored by Thy redeeming blood
May ever live and move and have our being
In Thee our life, our Strength, our glorious God
Slay Thou the "self" in us and then Thy will
Shall be our guiding star, Thy smile our sun,
And led beneath Thy warming love we'll fill
The earth with news that Christ, this day, has WON
Behold our Lord now risen o'er the gloom:
Our light, our Joy, our Hope beyond the tomb.

—D. Hine-Bu

A SERMON ON THE SIDEWALK

By Agnes Ringsborg

favorite pastime of mine is to go downtown occasionally to walk into the big department stores to admire the beautiful things for sale there. Many of the things here have imported goods from other lands. Among these precious things one also finds the hardest and most beautiful porcelain in the world, namely "Royal Copenhagen."

One thing that interests me most of all; to see the different languages spoken between good friends as they walk arm in arm down the street. As I walk on the sidewalk, an old couple is coming toward me. Slowly and laboriously they make their way through the throngs. The man has a white cane in his hand and a tin cup is fastened onto his vest. His little old wife is leading him by his hand; making a path for him as with a pleading voice she says, "Remember the blind. Remember the blind." A few coins are cast into the tin cup; the people are in a hurry and hardly notice the poor aged couple.

Farther down the street a younger man is playing an accordion hanging in a strap on his shoulder. His hands, fumbling on the keys, make a simple accompaniment to a sad melody, half-heartedly sung. His dog is the center of attraction. It is a yellow and white mongrel—not the usual well-cared-for type of seeing eye dog. Its pelt does not shine from many brushings; no, it is dull and matted in places. A lady bends down to pet the dog, but it sees her not; its heart beats only for its master. It walks almost sideways as if to make as wide a path as possible for the blind musician.

On a corner where two streets meet, a familiar sight is seen. It is a group consisting of four women in uniforms. Here they stand summer and winter, in sun or cold weather. One plays a portable organ, another a slide trombone and the third one a trumpet. The fourth lady is standing at the edge of the sidewalk giving tracts to people as they pass her. These women are

from a "rescue mission" where any homeless, miserable sinner can get a good meal and a bed for the night. They play and they sing; one song follows the other. All the good old hymns such as "Whiter than Snow" and "Shall we Meet Beyond the River." This group is known and respected by all. Their instruments are old and weatherworn; their voices are not very melodious. To sing on the street in any kind of weather is hard on the voice. The money is falling on the tambourine, and the people are listening. Some have turned their backs to the group to look at the display windows—but they are listening. Perhaps the songs remind them of former days, of childhood when they still went to Sunday school and church.

Between two buildings a young girl is sitting in a wheelchair. A little table is placed in front on which she rests her arms. A cigar box holds some miniature Bibles and beside it is a plate for donations. This girl's body is so misshapen that it defies all description; only her face is beautiful. When you lay the coins on the plate, she points to the Bibles. You take one, and that pleases her.

On my trip back home, there is plenty of time to think of the day's happenings. To find the beauty in each case is like looking into a kaleidoscope where the colored glass pieces in many hues form wonderful patterns. The aged wife leading her husband by the hand is a picture of true love, for poor or for richer, even unto death do them part. Even the seeing eye dog reminds people of faithful love and devotion. The gospel singing on the street corner brings the story of God's love and of warmhearted hospitality to those who are deep in sin, and so poor that they do not even know where to rest their heads. The deformed girl whose inner beauty and goodness fairly light up her countenance conveyed to me a silent message. The words which were heard, when the Master spoke and said, "Blessed are the meek and lowly in spirit, for they shall see God."

DEATH CAN YOU TAKE IT?

(Continued from page 4)

his countenance; changing from a garment which is limiting and confining—one which you yourself often, through your own faults, spoil—to a glorious garment in which you can truly express yourself as God intended you to do.

Now is the time to take care of this matter of dying. It is an important matter. It is something to be feared—you haven't died already. We should fear being taken by death unawares. Now is the time! If we don't take the chance when we have it, the danger is that, as life

goes on, and as we approach that day with our vision perhaps somewhat limited, with our capacities perhaps enfeebled, with our trust perhaps waning, we may not then have the strength to respond to God's constant seeking.

God never gives up, even if we dally and procrastinate; but we can increasingly lose our capacity to respond to God. This is the judgment! "While ye have light, walk in the light." This is the time. As St. Paul reminds us insistently, "knowing the time, it is high time to awake out of sleep, for now is our salvation nearer than we believed."

—Condensed from the "Pulpit Digest"

THE LUTHER LEAGUE

John W. Nielsen, Editor

The Penitential Psalms

By Robert N. Hansen

PSALM 143

(Read the psalm carefully.)

It is told of Luther that one day being asked which of all the Psalms were the best, he answered, "The Pauline Psalms." When his friends pressed him to tell which these might be, he said, "The 32nd, the 51st, the 130th, and the 143rd, for they all teach that the forgiveness of our sins comes without the law and without works to the man who believes, and therefore I call them Pauline Psalms." This already being one of Luther's favorite Psalms, one cannot help but surmise that perhaps this psalm served him as a prayer for strength and courage on the night preceding his famous testimony for evangelical truth before the Diet at Worms. To any Christian undergoing persecution or trial, this psalm becomes a meaningful prayer.

The Hebrew text of the psalm states the title simply as "A Psalm of David." However, the Septuagint and the Vulgate (Greek and Latin translations of the Old Testament) together with the Ethiopic and Arabic translations state, in addition, that this psalm was composed by David on the rebellion of his son Absalom (II Samuel, chap. 15 and 16). There are several passages in it which agree remarkably well with that period; for then he had most reason to fear, lest God should deal with him according to his sins, over which he grieves with a deep sense of his unworthiness. Thus, this psalm has been numbered among the Penitential Psalms of which it is the last. In this prayer-hymn David acknowledges the fact of universal sin among men, and in a variety of expressions he prays for pardon, sanctification, and redemption.

No one of us is exempt from personal trials and troubles in life. A person is sadly misinformed if he or she has the impression that because one is a Christian, life is to be a "bed of roses." There may be times when we are allowed to "sink into the depths" of some kind of earthly trial, so that when the hand of God does lift us up into His sunshine again, we might humbly realize our utter inability to face life alone and give God all the praise and glory He deserves. God is faithful—He stands by us, come what may. He hears our prayers and He answers in His own way. Oftentimes, our so-called "disappointments" in prayer come out of our own predetermined will and in our "prayers" we try to talk God into making our selfish wills and plans His will—that He might conform to our selfish desires. In a re-

cent TV comedy hour, Jackie Gleason, in his hard-ed manner exclaimed to his screen "wife," "I'm general—I'm running the show." And isn't that our attitude to God in our own plans and even in prayer to Him? We want our way! Yet day after day, we pray in the Lord's Prayer, "Thy will be done!" But if God's will is counter to ours, we are apt to complain against God and be moody. How we need to yield our lives, our wills to Him—to place ourselves into His guidance. And He will lead us onto His paths, because He is faithful. David realized this as he cries, "In Thy faithfulness answer me, O Lord." It was not just an idle promise that Jesus spoke, "So I am with you always." He meant it and has kept it, as every Christian who is living in the will of God can testify.

This psalm or prayer-hymn conveys the sense of urgency. The writer is in trouble—and it is implied that this trouble or trial is partly his own fault. "Enter into judgment with thy servant; for no man living is righteous before Thee." It reminds us of a verse of last week's psalm (130:3), "If Thou, O Lord, shouldst mark iniquities, Lord, who could stand?"

A young man once said to a pastor, "I do not think I am a sinner." His pastor asked him if he would be willing that his mother or sister should know all he had done, or said or thought—all his motions and all his desires. After a moment he said, "No, indeed, I should not like to have them know; no, not for the world." "Then can you dare to say, in the presence of a holy God, 'We know every thought of your heart, that you do not commit sin?'" Yes, sin is universal in man, and the people who walk the pages of God's Word do not try to hide that hard fact. It is only the mind of the self-righteous pagan who tries to deny his own sinfulness.

David has experienced forgiveness and personal deliverance from trial before and he meditates upon his past blessings. Then he pens some wonderful generalizations which should be true of a truly consecrated life to the Lord. "My soul thirsts for Thee like a parched land. Let me hear in the morning of Thy steadfast love, for to Thee I put my trust. Teach me the way I should go, for to Thee I lift up my soul... Teach me to do Thy will for Thou art my God!"

When we come to the final verse of the psalm and see the petition for destruction of the writer's enemies, we are puzzled perhaps. Certainly this is not a Christian attitude. We must keep in mind, however, that the writer had not seen the "Light of the World" that shone from the Cross of Calvary. After two thousand years we have not yet fully comprehended that Light—we who live in a world of tensions—among races and nations.

even sometimes among members of our own church. May excuse David for this sub-Christian attitude toward his enemies. Can we excuse ourselves who claim to know and experience the love of Christ?

the spirit of penitence, as we climb together the slope of Calvary and gaze on the suffering and dying form of our Redeemer, may we take on His righteousness and live a life of sacrifice and service for Him, as He did for us.

"Here, Lord, I give myself to Thee,
'Tis all that I can do."

NES

om

OUR YOUTH DIRECTOR

THE FOLLOW-THROUGH

By George J. Robertson

Whether you are making a bonus shot in basket ball, swinging for a homer, or teeing off a drive down the fairway, you know the importance of the follow-through. It is not just the first thrust of the arm that insures success, but that thrust followed by well controlled effort to the way.

Confirmation may be compared to the first stages of swinging a basket, hitting a homer, or sending a long straight drive toward the flag. It is a very important stage of your life! Whether it happened last week-end or several years ago, it was not the end, but part of the beginning of a life-long response to the Spirit of God working in you through the Bible and the Sacraments.

Let's be sure we get this straight. Confirmation is not the result of human effort. You may feel that you put a lot of effort into preparing your lessons for confirmation class and, no doubt, you did. Your parents put in time and effort and expense to have you attend instruction. You know of one family who drove 100 miles each Saturday for two years during confirmation season to have their daughter instructed. Your pastor also put forth much effort to teach his classes. But the truth of the matter is that it is God who makes all this human effort possible. Besides, it is He who gives us His Word through which we are enlightened and guided to the point where we are able to say truthfully: "I renounce the devil and all his works and all his ways. I believe in God the Father, Son and Holy Spirit. I will, by the grace of God, continue steadfast in this covenant of my baptism even unto the end."

So, when we think of the faith and the love we have, let's remember that God gave them to us through the work of the Holy Spirit. Then when we think of the FOLLOW-THROUGH after confirmation, we will understand that this stage also depends on the gifts God freely gives.

When the Apostle Paul wrote to his friends at Philippi, he told them: "I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ." Philippians 1:6.

God is the same today as He was then. What He has started in your life He will continue and complete!

"Why then," you ask, "do some young people who have been confirmed seem to fall by the wayside?"

There may be several different reasons why they drop out, but these reasons can all be summed up in the statement: they failed to let God's power flow into their lives.

It is not that God is unable or unwilling to save and keep them.

"He is able for all time to save those who draw near to God through him." Hebrews 7:25.

When we cut off the line of contact with God we lose our strength just like a branch which has been cut from the trunk of a tree. This happens when we stop praying and permit other things to crowd out our Bible study and church and League attendance. In order to benefit from God's Word, you have to keep within hearing distance.

If an athlete stays away from practice and avoids the coach as much as possible, and if he neglects the training rules, it is easy to see whose fault it is if he fails to qualify for the state finals.

With the track season in full swing, we are reminded of what St. Paul wrote in I Corinthians 9:24-27. "Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it. Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. Well, I do not run aimlessly, I do not box as one beating the air; but I pummel my body and subdue it, lest after preaching to others I myself should be disqualified."

God is for you. He will enable you to follow through. No obstacle is too hard to overcome. Your church is for you. Your League is for you. Keep on putting your trust in Jesus. "He will carry you through."

BY THE FIRESIDE

LOVE HAS WON

Did no one bow his head in shame
And bitter anguish, when Christ came
And stretched Himself on Calvary's
tree

To die for all, for you, for me?

Did watching crowds all scoff and jeer?
Did no one shed a secret tear
When He at last, upon that hill
Was dead, so lonely, and so still?

I like to think that several then
Were touched by God's great love for
men

And, creeping silently away
Remorsefully—began to pray.

And yet—today—we do it still
As long ago. Upon that hill
We crucify Him o'er again
And mock and jeer, and cause Him
pain.

Yet—Love triumphant conquered all,
Yes! Love has won, and Love shall
call,

And we—with crowds of long ago
Shall live, because Christ made it so.

—E. M. Manktelow

THE FAULT IS MINE

Sometimes God seems so far away,
The mists between so dense,
My heart is filled with sudden dread,
Foreboding and suspense.

The very prayers I utter
Come straight way back through
space—

Too weak to make their faltering way
Up to the throne of grace.

And then again, God seems so near,
I cannot but believe;

His faintest whisper rings as clear
As vesper chimes at eve.

"I never leave thee nor forsake,"
His gentle whisper saith:

And what had caused my sudden
dread

Was just my lack of faith!

—Edith M. Lee

A TIME FOR FAITH

One of our foremost atomic scientists has said that we are living "at the edge of mystery." An electronics expert declared recently that the point at which we stand in electronic development is comparable to that in exploration at which Columbus stood when he pulled up the gangplank of

the *Santa Maria*. When an army major flew his jet plane at twice the speed of sound—and lived—he reported that his greatest thrill came from the realization that he was helping to turn the first page in a new chapter of world history. What a time to be alive! What a time to see the world's problems—and our own—in true perspective! What a time for faith in the One who knows all the answers!

—Whatsoever Things.

THE HEALER

By John Greenleaf Whittier

So stood of old the holy Christ
Amidst the suffering throng;
With whom His lightest touch sufficed
To make the weakest strong.

That healing gift He lends to them
Who use it in His name;
The power that filled His garment's
hem
Is evermore the same.

The paths of pain are thine. Go forth
With patience, trust, and hope;
The sufferings of a sinsick earth
Shall give thee ample scope.

So shalt thou be with power endued
From Him who went about
The Syrian hillsides doing good,
And casting demons out.

That Good Physician liveth yet,
Thy Friend and Guide to be;
The Healer by Gennesaret
Shall walk the rounds with thee.

A PRAYER

... Help us to do our very best this day and be content with today's troubles, so that we shall not borrow the troubles of tomorrow. Save us from the sin of worrying, lest stomach ulcers be the badge of our lack of faith.

Dr. Peter Marshall, Chaplain to the United States Senate.

THAT'S THE QUESTION

I like to introduce famous works of art to my pupils. I had a picture of the Mona Lisa in my hands and was telling a third-grade class all about it. I said it was one of the most famous paintings in the world, that it was worth thousands of dollars, and that it had once been stolen.

One little boy waved his hand. Pleased by his interest, I called him.

"How did you get it?" he asked.

—Capper's Weekly

SOLVED!

Loss of a sale was a heart-rending calamity to the old general storekeeper, who was also the community's postmaster. He had no helper, and when he had to meet the mail train, he was tormented by thoughts of tourists spending for gas and soft drinks, and feeling him gone.

Finally he hit upon a comfortable solution. He printed a sign in bold red letters which proclaimed, during his absences: "Back in 15 minutes—ready been gone 10."

—Wall Street Journal

During a seance, a medium was bringing people back from the other world.

A 9-year-old kid was among the present. "I want to talk to Grandpa," he insisted.

"Quiet!" hushed the medium, quite annoyed.

"I want to talk to Grandpa," repeated the kid.

"Very well, little boy," said the medium, making a few hocuspocus passes. "Here he is."

"Grandpa," said the little boy, "what are you doing there? You ain't doing yet."

A recent ad in a Swiss paper read: "Wanted, a wife who is not as small as I am, but smart enough to make me feel smarter than I am."

Up to now there has been no reply.

Church to

"GET EVEN WITH GOD"

eight-year-old boy, in Milwaukee, started a fire in a house to "get even with God."

Deputy State Marshal William Rosi said the boy told him his father had been drinking heavily and stayed away from home.

The boy said he prayed, but his father didn't come home, so he decided to "get even with God." The fire caused damage amounting to \$200.00 before it was extinguished.

The action on the part of an eight-year-old is understandable. Possibly he has never taught how God answers prayer.

He was not like the little girl who had brown eyes, and who prayed one day that they be changed to blue as her mother had. In the morning she looked at herself in the mirror and discovered her eyes were still brown. Instead of doing something drastic, she said: "Well, God said

Years afterward she went as a missionary to the Orient where people have dark eyes, and where the blue eye is looked upon as an "evil eye." She was deeply thankful, then, that the Lord had not changed the brown to blue.

Sometimes we have a wrong motive in asking the Lord for things. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).

Sometimes the Lord in answer to our prayer says, "Not just now." He kept godly Abram waiting for years for the fulfillment of one of his earnest petitions (Gen. 15:2-4).

Sometimes it is as the Psalmist said: "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18).

Sometimes He substitutes something superior to what we desire. The apostle Paul prayed three times for the

removal of his thorn in the flesh. Instead of removing it, the Lord gave Paul "sufficient" grace to endure it.

Paul, instead of doing something rash to "get even with God," exclaimed, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:7-10).

All our requests should be made subject to the Lord's perfect will. He makes no mistakes. He knows best what will be to His glory and our good.—Now.

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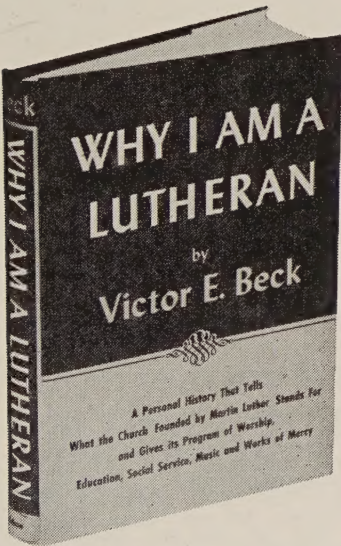
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			178581.25	23229.06	87030.00	29940.00	61546.00	7800.00	1542.06
Norwalk, Calif., Trinity Luth. Church			246.50		100.00	46.50	50.00		
Trufant, Mich., St. Thomas Luth. Church			150.00		100.00		25.00		
Poy Sippi, Wis., First Luth. Church			26.18					26.18	
Petaluma, Calif., Elm Luth. Church			100.00		40.00		30.00		
Petaluma, Calif., Elm Luth. Guild Circle			64.22			30.22		34.00	
Greenville, Mich., St. Paul's Ev. Luth. Church			526.83	26.83	250.00	50.00	100.00		
Elk Horn, Ia., Miss Louise Christensen in memory of Eddie Gene Sanders			2.00	2.00					
Fremont Bluffs, Nebr., Ladies Aid of Trinity Luth. Church in memory of Rev. James C. Peterson			10.00						10.00
Jacksonville, Ia., Bethlehem Luth. Church			250.00	15.00	100.00	25.00	50.00	10.00	
Exira, Ia., Eller Andersen in memory of Mrs. Royal Wells, Elk Horn, Ia.			1.00				1.00		
Exira, Ia., Ophelia Ladies Aid			350.00		150.00		100.00		
Selma, Calif., Mrs. Mary Clausen in memory of Rev. A. P. Andersen, Reedley, Calif.			5.00						
Clifton, Ill., Clifton Luth. Ladies Aid			75.00		75.00				
Graettinger, Ia., South Walnut Ladies Aid in memory of Mrs. Oscar Suss			2.50				2.50		
Harlan, Ia., Mr. and Mrs. O. W. Sorensen in memory of Carl Jensen, Elk Horn			1.00				1.00		
Minneapolis, Minn., Immanuel Luth. Church			200.00	12.00	64.00	20.00	44.00	6.00	2.00
Ruskin, Nebr., Magnus P. West in memory of Rev. James C. Peterson			5.00						5.00
Sleepy Eye, Minn., in memory of Hans Knudsen of Trinity Luth. Church*			12.00				12.00		
San Francisco, Calif., Mrs. J. Roscoe Jensen in memory of Rev. A. P. Andersen, Reedley, Calif.			25.00						
Blair, Nebr., the Luth. Guild in memory of Wheeler Daggett			5.00						
Blair, Nebr., Mr. and Mrs. P. C. Sorensen in memory of Mrs. Albert Schjodt			3.00						
Hazelwood, Minn., Immanuel Ladies Aid, an Easter gift			10.00	10.00					
Flaxton, N. D., Rev. and Mrs. Johan Petersen and Rosemary in memory of 7 year old Dennis Schiele			2.00	2.00					
Culbertson, Mont., Mr. and Mrs. Glen Larsen of Ebenezer Church, McCabe in memory of Mrs. Ruby DuLac			2.50	2.50					
Irene, S. D., Turkey Valley Luth. Church			25.00						
Harlan, Ia., in memory of Mrs. Albert Hansen			31.00						
Sleepy Eye, Minn., Minnie Johansen in memory of Anna Louise Hardy and Mrs. Rosenberg, Fresno, Calif., and Anna Mehlsen and other members of Bethel Home, Selma, Calif.			5.00				5.00		
Morgan, Minn., Bethany Luth. Church			50.00		25.00		15.00		
Morgan, Minn., in memory of Hans Knudsen, Sleepy Eye, Minn.			15.00	4.00			5.00	4.00	
Eugene, Ore., Bethesda Ev. Luth. Church			500.00		250.00	50.00	100.00		
Northfield, Minn., St. Peter's Luth. Church			180.75		80.75		50.00		
West Branch, Ia., Bethany Luth. Ladies Aid and Mission Society in memory of Mrs. Christina Paulsen			5.00				5.00		
Selma, Calif., Pella Ladies Aid in memory of Pastor James C. Peterson, Salt Lake City			14.35						14.35
Cushing, Nebr., St. John's Luth. Church			169.70		69.70		50.00		
Fresno, Calif., Bethel Luth. Church			122.00		50.00	22.00	25.00		
TOTAL			181773.78	16953.28	57862.89	15907.06	42190.90	6016.07	1314.10

SPECIAL MISSIONS

Previously acknowledged	Budgets:	Foreign Missions					1956		
		Total (Where Received)	Most Needed	South Amer.	Japan	Santal	Sudan	Jewish	World Action
Oakland, Calif., Our Sav. Luth. Church	56007.80	748.80	10865.74	16000.00	20237.00	10000.00	15000.00	43399.00	
Norwalk, Calif., Trinity Luth. Church	46.62								
Swan River, Man., Canada, Scandinavian Luth. Church, offering at meeting by Miss Nissen	51.89							46.62	51.89
Estherville, Ia., Mr. and Mrs. James Jensen	68.00						68.00		
Northfield, Minn., Mission Circle No. 1 for a new Hospital in Sudan	5.00								5.00
Irene, S. D., Erland Tanderup	15.00								
Graettinger, Ia., South Walnut Church in memory of Mrs. Oscar Suss from friends	10.00			10.00			15.00		
Sleepy Eye, Minn., in memory of Hans Knudsen of Trinity Luth. Church**	9.50					9.50			
Sleepy Eye, Minn., in memory of Hans Knudsen of Trinity Luth. Church***	32.00			32.00					
Sleepy Eye, Minn., in memory of Hans Knudsen of Trinity Church: Roy Schwartz \$1, Anton Mad'en, Morgan \$1	14.00					14.00			
Sleepy Eye, Minn., in memory of Hans Knudsen of Trinity Luth. Church****	2.00		2.00						
Culbertson, Mont., Mr. and Mrs. Glen Larson of Ebenezer Church, McCabe, in memory of Dr. Inadomi	11.00								11.00
Harlan, Ia., in memory of Mrs. Albert Hansen	2.50			2.50					
Morgan, Minn., in memory of Hans Knudsen, Sleepy Eye, Minn.	20.00			10.00		10.00			
Winnipeg, Man., Canada, Ansgar Luth. S. S., offering at visit by Miss Nissen	49.00		29.00	10.00		5.00	5.00		
Storm Lake, Ia., St. Mark's S. S.	18.00								
Kmballton, Ia., Bethany Ladies Aid	68.66						18.00		
Northfield, Minn., Circle No. 3	16.82						68.66		
Ringsted, Ia., St. Paul's Luth. S. S.	10.00			10.00			16.82		
Fowler, Calif., Miss Joyce Toyoda for the Chiba Chapel Fund in memory of Rev. A. P. Andersen	72.00		7.20	28.80		7.20	28.80		
TOTAL	2.00	56531.79	748.80	10903.94	16927.98	10620.58	15805.74	632.86	778.91

* Sleepy Eye, Minn., in memory of Hans Knudsen of Trinity Luth. Church. The words Mr. and Mrs. are omitted to save space. Ray Hollmer \$1, Ethel, Marie and Martine Kiergaard, New Ulm \$1, Mrs. Amelia Schou, Minneapolis \$2, Harold Laube \$1, Ray Jensen, Springfield \$2, Arthur Hing, Wood Lake \$2, Richard Warner, Darius \$1, Robert Burns, Darius \$1, Edward Lee and Bonnie, Clement \$1. Total \$12.00 for Home Mission.

** Sleepy Eye, Minn., in memory of Hans Knudsen: Donald Bielke and son, Morgan \$5, Mr. A. B. Walters \$3, Carroll Jensen \$1, Wm. Hansen, Minneapolis \$3, John Rasmussen, Chicago \$20. Total \$32.00 for the Japan Mission.

*** Sleepy Eye, Minn., in memory of Hans Knudsen: Rudolph Jensen \$2, Wm. Kunge, Mrs. Nels Andersen, Evan, J. Arthur Jensen, Wm. Dumke, Mrs. J. R. Jensen, R. L. Jensen, Sanborn, A. C. Jensen, Dwight Black, Ben Bloemeke, Morgan, Christ Hansen, Morgan, Al Andersen, Royce Keyes, each \$1. Total \$14.00 for the Santal Mission.

**** Sleepy Eye, Minn., in memory of Hans Knudsen: George Fredricksen, Chicago \$5, George Clark \$1.50, Carl G. Olsen \$1.50, Chester Jensen, Eau Claire, Wis. \$1, Ole F. Simonsen, Morgan, \$1, E. A. Torney \$1. Total \$11.00 for Lutheran World Action.

Harlan, Ia., in memory of Mrs. Albert Hansen: Pastor and Mrs. C. M. Videbeck and Mr. and Mrs. Harold Carver, Atlantic, Ia., \$10.00 for the Japan Mission. — Nels H. Christensen, Mr. and Mrs. Sivert Jensen, Mrs. Martha Mikkelsen, Laura Mikkelsen, Mr. and Mrs.

Lawrence Andersen, Mrs. Alvina Greve, Mr. and Mrs. Wallace Sorensen (all of Immanuel Church, Harlan), Mr. and Mrs. Reuel Lund, Immanuel, Minneapolis. \$10.00 for the Santal Mission. — Mr. and Mrs. W. H. Krueger, Mr. and Mrs. Nels Olsen, Mr. and Mrs. Henry R. ertson, Mr. and Mrs. John Boye, Mrs. J. J. Norgaard, Mr. and Mrs. E. J. Norgaard, Mr. and Mrs. H. J. Norgaard, Mr. and Mrs. R. Lohry, Mrs. C. D. Petersen, Mr. and Mrs. Marius Jensen, Harlan, Mr. and Mrs. Andrew Carr, Mr. and Mrs. Harold Carr, Mr. and Mrs. Herbert Carr of Emmaus Church, Mc Nabb, Ill., \$31.00 to the Pension Fund.

Morgan, Minn. Additional memorial gifts for Hans Knudsen Sleepy Eye, Minn., mostly from members of Bethany Luth. Church. The words Mr. and Mrs. are omitted to save space. Charles Potter \$1.50, Richard Potter \$1.50, Victor Hansen \$1. Total \$4.00 for Oaks Children's Home. — Lawrence Petersen, Roy Bickhardt, George Hoffbeck (Redwood Falls), Glennis Schultz (Sleepy Eye) each Total \$4.00 for the Indian Mission. — Jens Petersen \$1, West Nielsen \$1. Total \$2.00 for the Pension Fund. — Rev. E. G. (Evan) \$1, Robert Nolting, Sr. (Redwood Falls) \$2, Weldon M. sen (Springfield) \$1, Mrs. Minnie Hansen \$1. Total \$5.00 for Home Mission. — Ray Redding \$2, Delbert Jensen (Sleepy Eye) \$2, R. ney Jacobsen (Springfield) \$1. Total \$5.00 for the Sudan Mission. Mrs. Dortha Juul (Redwood Falls) \$1, Earl Jensen (Wabasso) \$1, Peter Kiergaard \$1, Herbert Fixsen \$2. Total \$5.00 for the Santal Mission. — Oscar Routhe \$5, Christ Routhe (Redwood Falls)

Johnson (Redwood Falls) \$2. Total \$10.00 for the Japan — An anonymous giver \$1, Elmer and Norman Bendixen \$2, Aarons \$2, Niels Schou \$1, Chris Gammelgaard \$1, John Hansen \$1.50, Roy Hansen \$1.50, Mrs. Ethel Webster (St. Paul) \$5,

Axel Christoffersen \$5, Vernon Albers \$1, Sophus Hansen \$1, Harold Gegner \$1, Elmer Petersen \$1, (Redwood Falls) George Lang (Lamberton) \$1, Mrs. Ane Bendixen (Sleepy Eye) \$2, Wm. Jacobsen (Springfield) \$2. Total \$29.00 for the South American Mission. Grand total \$64.00.

ed with thanks.

Blair, Nebr., Nebr., Mar. 24, 1956.

H. J. Hansen, Treas.

to March 24, 1956, \$195,402.56 has been received for the "Forward with Christ" ingathering.

NEWS AND NOTES

(Continued from page 6)

ch, with Pastor E. LeVine officiati-

Charles F. Hill aged 80, died February 19 at United Memorial hospital, Greenville. Mr. Hill was born at

Trufant, Dec. 15, 1875 and was a farmer until his retirement 18 years ago. He saw the community of Trufant grow from a lumbering town to a potato center. He was married to Miss Malinda Schaub of Howard City Dec. 17, 1901. His wife and two sons,

Harold of Ionia and Russell of Lansing, survive him.

He was a devout Lutheran all his life having affiliation with St. Thomas Lutheran Church. Funeral services were held Feb. 22, with Pastor E. LeVine officiating.

DANA COLLEGE CHOIR TO TOUR IOWA, ILLINOIS AND WISCONSIN DURING APRIL



fifteen concerts have been scheduled for the Dana College Choir during the touring tour set for April 6 to April 20 in the states of Iowa, Illinois, and Wisconsin. Professor Paul E. Neve, since 1943, head of the department of music at midcontinent college, will again direct the choir this year.

The program includes a major modern work, "The Peaceable Kingdom" by Randall Thompson. It is a sequence of three choruses, the text of which is from the prophecy of Isaiah. Other modern works include a Ukrainian canticle, "Resurrection" by Koshetz; Normand Lockwood's "Hosanna"; and "The Spirit of the Lord" by Healey Willan, a Canadian composer.

Two 17th century numbers in the program are Schutz, "Sing to the Lord a

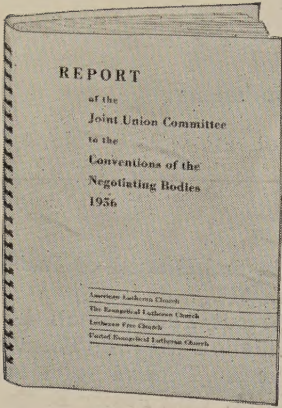
New Song," and Hasslaer, "From Depths of Woe I Cry to Thee." Among the more familiar numbers are "Wake, Wake" and "Arise, All Things," the latter arranged by Professor Gunnar J. Malmin, a former director of the Dana College Choir. The hymn, "Lyksalig," will be sung in the original Danish.

Professor Neve, who holds the Master of Music Degree from Northwestern University, returned to Dana last fall after a year and a half of study at the School of Sacred Music of Union Theological Seminary in New York. There he completed residence requirements for the degree of Doctor of Sacred Music. While in the East he also studied privately with Alfred Greenfield of New York University, the director of the Oratorical Society of New York.

DANA COLLEGE CHOIR 1956 SPRING CONCERT TOUR

- Friday, April 6
Underwood, Ia.
 - Sunday, April 8
Harlan, Ia. (afternoon)
Atlantic, Ia.
 - Monday, April 9
Des Moines, Ia.
 - Tuesday, April 10
West Branch, Ia.
 - Wednesday, April 11
Kankakee—Clifton, Ill.
 - Thursday, April 12
Racine, Wis.
 - Friday, April 13
Kenosha, Wis.
 - Sunday, April 15
Chicago, Ill.
Gotha (morning)
Atonement (afternoon)
 - Monday, April 16
Cedar Falls, Ia.
 - Tuesday, April 17
Coulter, Ia.
 - Wednesday, April 18
Bradgate, Ia.
 - Thursday, April 19
Ringsted, Ia.
 - Friday, April 20
Storm Lake, Ia.
 - Sunday, April 22
Home Concert, Blair,
Nebr.
- All are evening concerts unless otherwise noted.

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